Kobhung, Langghar, and *Dhepah*: The Trajectories of Meaning among Madurese X, Y, and Z Generation

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Abstract
This research is a study of meaning using Herbert Blumer's Theory of Meaning. Blumer stated that meaning could produce three things: different, action, and dynamic. By using this theory, the study tried to explore the meaning of *Kobhung*, *Langghar*, and *Dhepah* among Madurese different generations (X, Y, and Z generations). The different generations may allow to produce different meaning based on the social condition and the surrounding environment. It will be interesting also to analyze the trajectory meaning of *Kobhung* and other terms used by Madurese generation after generation. This study might be useful in preserving one of the local cultures in the form of language. This qualitative study used interviews for X generations and was supported by google Forms for Y and Z generations in exploring the meaning of *Kobhung*, *Langghar,* and *Dhepah*. The result of this study stated that all generation have understood the meaning of *Kobhung* and *Langghar,* while *Dhepah* is just understood by the X generation. Interestingly, no one of Y and Z generation has ever heard the term *Dhepah*. In terms of function, those three terms have similarities and differences. The similarities come from meeting the guests and conducting some Islamic activities, but 40% of the Z generation disagree with the use of *Langghar* as a place for meeting the guests. At the same time, the differences are mostly coming from the building construction and some different functions.

Keywords: *Kobhung*; *Langghar*; *Dhepah*; Meaning; Madurese Generation

Introduction

Language is a product of culture. Maintaining and preserving local language is also in line with preserving local culture. Some scholars and researchers have attempted to maintain every local culture with various ways. Some of them believed that preserving local culture can be done by government.[1] while another believed that media played a very important role in maintaining local culture.[2] More important than those two researches, the individual who became a presenter of local culture played a very vital role in preserving it.[3] These three researches conclude that every layer of society contributed in preserving local culture. One of the local culture that currently need to be seriously considered is local language. Local language as one of many products of culture need to be considered because some of the teenagers are having less attention to the existance of local culture. It's proved by statement that teenagers or millennial generations are having

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[1] Roro Merry Chornelia Wulandary, Yuli Andy Gani, and Hermawan Hermawan, "Peranan Pemerintah Daerah Dalam Pemberdayaan Budaya Lokal (Studi Tentang Program Pemberdayaan Pengrajin Batik Dalam Rangka Meningkatkan Komoditi Ekonomi di Desa Klampar Kecamatan Proppo Kabupaten Pamekasan-Madura)," *Wacana Journal of Social and Humanity Studies* 18, no. 3 (2015), https://doi.org/10.21776/ub.wacana.2017.018.03.5.
[2] Eli Purwati, "Peran Media Dalam Melestarikan Budaya Lokal (Studi Fenomenologi pada Masyarakat Kabupaten Ponorogo dalam Program Acara Dangdut Ponoragan di Radio Duta Nusantara)," *ARISTO* 1, no. 2 (February 27, 2016): 91–107, https://doi.org/10.24269/ars.v1i2.26.
[3] Rikza Fauzan and Nashar Nashar, "Mempertahankan Tradisi, Melestarikan Budaya (Kajian Historis dan Nilai Budaya Lokal Kesenian Terebang Gede di Kota Serang)," *Candrasangkala: Jurnal Pendidikan dan Sejarah* 3, no. 1 (May 30, 2017): 1–9, https://doi.org/10.30870/candrasangkala.v3i1.2882.

minimum use of local language in their daily activities especially for Madurese generation.[4]

Some of Madurese generation also seen as having less attention to their local culture. So that, some madurese researchers focusing their researches on preserving madurese local culture and introducing it to their next generations. some researchers focusing on the basis of Madurese local culture[5] while the others are spesifically focusing on introducing Madurese language through tradition[6] or through technology in smartphone.[7] In order to maintain madurese language, all layers of Madurese society need to do such a collaboration. Educators, researchers, academicians, and also government are needed to collaborate in preserving this language.[8] This research also a contribution from academician to explore the Madurese generation understanding on their own language.

This study is the study of meaning using Herbert Blumer Theory of meaning. Blumer believed that meaning can appear based on interaction of individual in some social environment. So that, different social environment will also generate different product of meaning. These differences according to Blumer cannot be seen as a 'right' and 'wrong' meaning because it's based on personal perception and may changes every time. The core principles of Blumer's theory of meaning are different, dynamic, and directs an action. According to him, individual can develop their understanding of language or symbol as the result of his/her interaction so that the meaning can be different in each individual. Individual also can change the meaning by his/her own based on their experience in interacting with those languages or symbols and Individual's understanding of language or symbol will generates or directs an action.[9] This theory proved that every individual may produce different meaning of language and may change their understanding on the language everytime.

Using this theory, this study is aimed to explore Madurese x, y, and z generation on their meaning of three madurese language such us *Kobhung*, *Langghar*, and *Dhepah*. The X generation defined as individual who born in between 1965-1979, while the Y generation defined as individual who born in between 1981-1994. This generation also called the millennials. The Z generation is defined as the younger generation who born in between 1995-2010.[10] Different generations choosen by researcher because of the objective in generating meaning based on different social environment faced by those different generations. so that, this study may produce various meaning directed by the three generation. besides, this study also will contribute in preserving madurese language and culture by spreading various meaning of madurese language to the next generation.

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[4] Mulyadi Mulyadi, "Pemakaian Bahasa Madura di Kalangan Remaja," *OKARA: Jurnal Bahasa dan Sastra* 8, no. 2 (November 5, 2014): 45–68, https://doi.org/10.19105/ojbs.v8i2.463.

[5] Paisun Paisun, "Dinamika Islam Kultural: Studi atas Dialektika Islam dan Budaya Lokal Madura," *el Harakah: Jurnal Budaya Islam* 12, no. 2 (August 30, 2010): 153–68, https://doi.org/10.18860/el.v0i0.450.

[6] Hodairiyah Hodairiyah et al., "Pemertahanan Dan Pelestarian Bahasa Madura Melalui Nyanyian Samman Mainan di Desa Aeng Tong-Tong Kecamatan Saronggi Kabupaten Sumenep: Perspektif Sosiolinguistik," *Kode : Jurnal Bahasa* 10, no. 3 (September 28, 2021): 147–60, https://doi.org/10.24114/kjb.v10i3.28312.

[7] Siti Alvi Sholikhatin, Cindy Magnolia, and Reno Dermawan Mutiara Putra, "Local Language Keypad: Keyboard Bahasa Daerah Berbasis Smartphone Sebagai Media Pelestarian Bahasa dan Sastra Daerah," *Jurnal RESISTOR (Rekayasa Sistem Komputer)* 4, no. 2 (October 28, 2021): 186–91, https://doi.org/10.31598/jurnalresistor.v4i2.867.

[8] Mulyadi Mulyadi, "Strategi Pemerintah Kabupaten Pamekasan dalam Pemeliharaan Bahasa Madura," *OKARA: Jurnal Bahasa dan Sastra* 9, no. 2 (November 25, 2015): 141–53, https://doi.org/10.19105/ojbs.v9i2.670.

[9] Nilgun Aksan et al., "Symbolic Interaction Theory," *Procedia - Social and Behavioral Sciences* 1, no. 1 (2009): 902–4, https://doi.org/10.1016/j.sbspro.2009.01.160.

[10] Mark McCrindle, *The ABC of XYZ: Understanding the Global Generations* (Bella Vista: A McCrindle Publication, 2018).

Methods

This is the qualitative research with grounded theory approach which used interview for X generation and supported by google form for Y and Z generation in exploring the meaning of *Kobhung*, *Langghar*, and *Dhepah*. The subject of this research are 150 madurese people live in Madura and in the island of Java. This study was conducted in the period of September to October 2022.

Results

Informant Profile

The total informants of this study are 150 madurese who live in Madura and Java. The informants are dominated by resident of Pamekasan city with 60% (90 informants) and Sumenep with 19% (29 informants), Bangkalan with 11% (16 informants), and Sampang with 10% (15 informants).
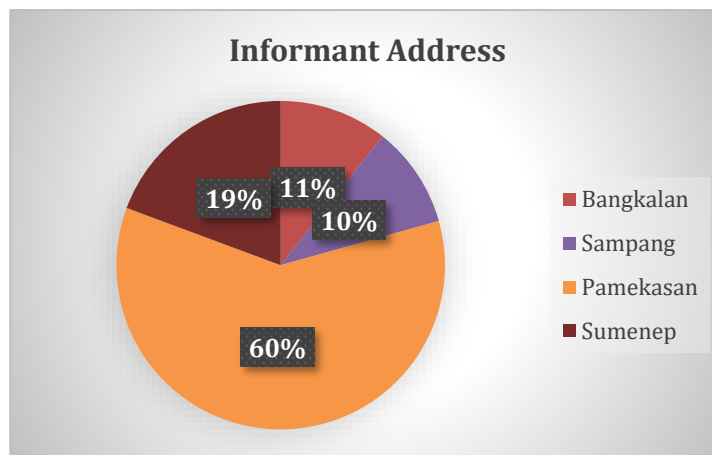

Fig. 1. Informant Address

In the other side, based on generation classification, there are 64% (96 people) of the Z generation informants, 24% (36 People) of the Y Generation and 12% (18 people) of X generation.
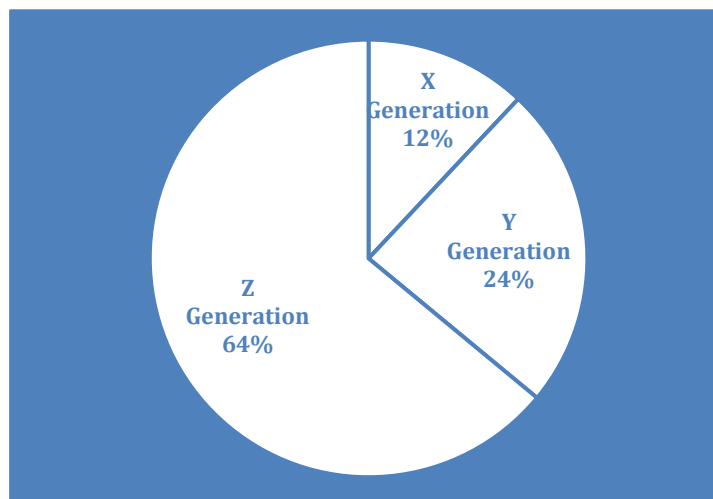

Fig. 2. Informant Classification

The Meaning of *Kobhung, Langghar*, and *Dhepah*

Based on the data, *Langghar* is completely known by all the informant from all region of Madura and across generation. it's proved that this language is commonly used

in Madura. In another side, *Kobhung* is just known by Pamekasan and Sampang people and some of Sumenep people. There is no Bangkalan people who recognized the term *Kobhung*. It's proved that this language is commonly used in Pamekasan and Sampang and just some of region in Sumenep. Dealing with the third term '*Dhepah*', it's just understood by X Generation who live in Pamekasan and Sumenep. Interestingly, based on the data, there are about 18 informant from Y and Z generation who ever hear the term '*Dhepah*' and they are mostly lived in Pamekasan and Sumenep. The data showed that the last term is rarely known and rarely used in recent time.

The term *Langghar* is aggreed as a place for doing 5 time praying (especially for *Maghrib*, *Isya'*, and *Subh*) and reciting qur'an for children between Maghrib and Isya prayer. Langghar is generally owned by "*Kyai*" (Muslim Scholar/Islamic Priest). Besides, *Kobhung* is understood as a place which commonly made of wood and used for doing praying and as place for taking rest. Different with *Langghar* which is commonly owned by *Kyai, Kobhung* is commonly owned by madurese society in general. Dealing with the third term, interestingly, most of Y generation and all Z generation never heard the term '*Dhepah*'. X generation who born between 1965-1979 are mostly know and can mention a detailed meaning of it. According to X generation, *Dhepah* is a place for meeting the guests and commonly owned by Kyai. It's similar with *Kobhung* which is owned by society in general but *Dhepah* is characterized by smaller building.

Dhepah is believed as a language adapted from Kingdom circle for explaining a place for gathering and meeting the guests. This language is adapted from the word *Pandhepah* or *Mandhepah*. Madurese society will find this kind of place where *Langghar* is exist because it's just owned by *Kyai* and placed near it. Sometimes, according to the X generation informant, *Dhepah* is also become a place for woman jama'at in attenting Islamic lecture (*Pengajian*) while *Langghar* is especially for man jama'at. Another interesting data, the Y generation who know this term turn out to live near the *Kyai*'s house or live inside the *Kyai*'s environment. Lastly, the summary meaning of each term can be summarized in the below table.

Tabel 1. Summary Meaning of Each Term

The Meaning of …	X Generation	Y Generation	Z Generation
Langghar	Place for doing 5-time prayers, reciting qur'an for children and commonly owned by *Kyai* (Muslim Scholar)	Place for doing 5-time prayers, reciting qur'an for children and commonly owned by *Kyai* (Muslim Scholar)	Place for doing 5-time prayers, reciting qur'an for children and commonly owned by *Kyai* (Muslim Scholar)
Kobhung	Building which is commonly made of wood and used for doing prayers or place for taking a rest during the day	Place for doing prayers but more often used for taking a rest during the day and commonly owned by society in general	Place for taking a rest during the day and meeting the guests but sometimes used for daily prayers
Dhepah	Building which is commonly owned by Kyai for meeting the guests. It's having same meaning with *Pandhepah* which is adapted from Kingdom term	Most of this generation never heard the term '*Dhepah*' but some of them correlated with the term '*mandhepah*' which has similar meaning with *Pandhepah*	Doesn't know

The Function of *Kobhung, Langghar,* and *Dhepah* across generation

Beside different meaning of those three term, the function of those three are also vary based on X, Y, and Z generation. among the X generation, the function of Langghar is less than what is mentioned by another Y and Z generation. according to X generation, *Langghar* is just functioned for doing 5 time daily prayers and a place for children in learning and reciting Qur'an. In the other hand, according to Y and Z generation, *Langghar* is having broader function like center for religious teaching and activities (doing 5 time prayers, learning and reciting Qur'an for children, marriage, and Islamic lecture) and not for meeting the guests as mentioned by 40% of Z generation.
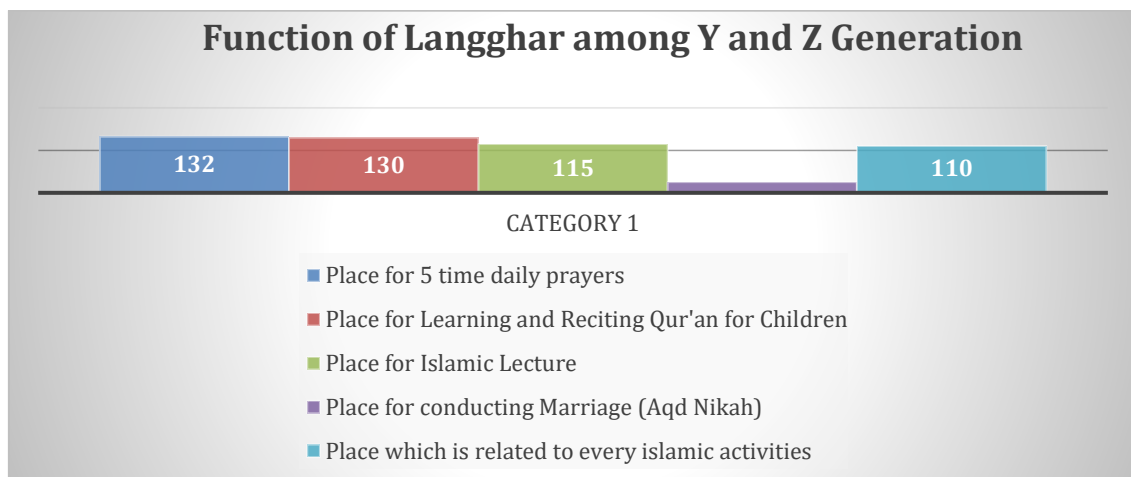

Fig. 3. Function of Langghar among Y and Z Generation

The function of Kobhung also vary within X, Y, and Z generation. according to X generation, *Kobhung* is functioned as place for doing 5-time daily prayers for society of Madura in general, place for taking a rest, as well as meeting the guests. While on the Y and Z generation, Kobhung is having more function like place for taking a rest, meeting the male guests, place to work, place for store things.

Function of Kobhung among Y and Z Generation

- Place for taking a rest
- Place for meeting the male guests
- Place to work
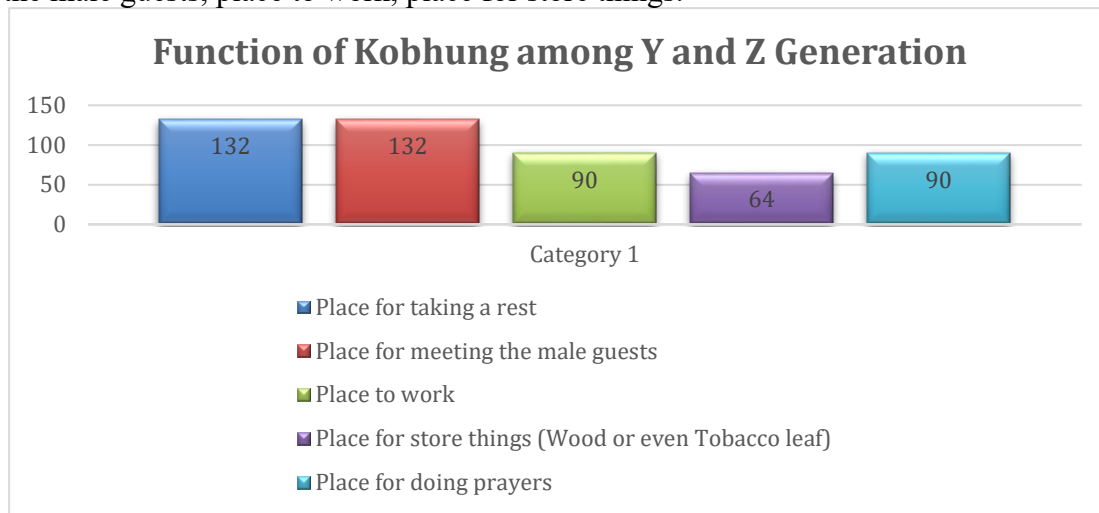- Place for store things (Wood or even Tobacco leaf)
- Place for doing prayers

Fig. 4. Function of Kobhung among Y and Z Generation

The function of the last term which is '*Dhepah*' just can be explained by X generation. according to X generation, *Dhepah* is functioned as a place for meeting the male guest, conducting an important meeting, and only exist in the *Kyai'*s environment. The above functions showed that the Madurese generations have different meaning and understading on *Kobhung*, *Langghar*, and *Dhepah*. Beyond those differences, this study can conclude that between the three terms there are some similarities. According to the X and Y generation, *Kobhung* and *Langghar* are similar in function of a place for doing 5 time prayers, while *Dhepah* and *Kobhung* are similar in function of a place for meeting male guests. Beside those similarities, the differences are coming from building characteristics as mentioned by informants. *Kobhung* is characterized by a building made by wood while *Langghar* is like a general building in Madura.

Discussion

As mentioned by Herbert Blumer, there are three core principles of meaning; different, dynamic, and directs an action.[11] This study is also proved the same that the meaning generated by all informants are different. The meaning of *Kobhung* among X generations are having differences with the meaning generated and understood by Y and Z generations as well as the meaning of *Langghar* and *Dhepah*. The meaning and the function of *Langghar* is also dynamic across generation as reader can conclude by above data, while the meaning can also directs an action like the 40% of Z generation who disagree with the fuction of *Langghar* as a place for meeting male guests. It's because according to them, *Langghar* is perceived a sacrad place for doing and practicing religious activities. Because of their meaning on *Langghar*, Z generation take an action to refuse the statement that *Langghar* is a place for meeting guests or even a place for taking a rest. This study also becoming an effort to educate the Madurese generation on the meaning of the three languages as a product of madurese culture. While this study is strengthening the Theory of meaning by Herbert Blumer, in the other hand this is also become a

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[11] Michael J Carter and Celene Fuller, "Symbolic Interactionism," *Sociopedia*, 2015, https://doi.org/10.1177/205684601561.

continuous effort in introducing madurese language to it's people[12] as well as the meaning that previously has been done by other researchers.

Conclusion

The trajectories of meaning on *Kobhung, Langghar,* and *Dhepah* among Madurese X, Y, and Z generation are different and dynamic. It's depend on the environment where those generation doing an interaction. *Kobhung* was understood mostly by all generation except who live in Bangkalan and some of Sumenep region while *Dhepah* was just understood by most of X generation and little number of Y generation and there is no Z generation ever heard this term. Dealing with *Langghar*, all generation generated the same meaning and function. This study also become an effort to preserve Madurese local culture as well as it's product called language. Lastly, this study has many limitations, so the deeper study in preserving local culture and madurese language need to be conducted by other researchers in near future.

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